The Chaplain

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In this issue:

THE LIFE OF JESUS CHRIST IN ONE THOUSAND WORDS
George A. Buttrick

I SAW THE TRUCE ARRIVE! . . *Chaplain Walter H. Nordby*

OUR PROTESTANT HERITAGE . . . . . *Edward L. R. Elson, Russell Henry Stafford, G. Bromley Oxnam*

THANKSGIVING

PREPARING FOR CHRISTMAS

FILL THE CUP GENTLY . . . . . *Kenneth J. Foreman*

LITANY FOR MODERN MAN . . . . . *Norman Cousins*

Also:

EDITORIAL • NEWS BRIEFS

THOUGHT STARTERS • AT YOUR SERVICE

BOOKS • THEY SAID IT!

ALL IN FUN!

December 1953

THE Chaplain

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Articles

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Regular Features

EDITORIAL 12

THOUGHT STARTERS 26

BOOKS 28

NEWS BRIEFS .....

AT YOUR SERVICE .....

THEY SAID IT! .....

ALL IN FUN! 48

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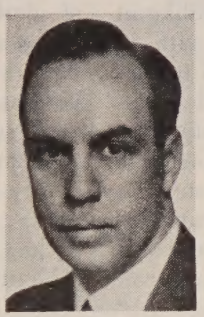
A little classic to keep—

The Life of Jesus Christ in one thousand words

by George A. Buttrick

Pastor, Madison Avenue Presbyterian Church, New York City



His birthday is kept across the world. His death-day sets a gallows against every city skyline. Who is He?

He was "born in Bethlehem" nearly two thousand years ago. His boyhood was spent in Nazareth, where from the hilltop He saw white sails on the Mediterranean, and camel-caravans from Damascus winding across the plain. His mother taught Him the commandments and prophet-words of Israel. A Wonder stirred as He listened and prayed. He worshipped in the synagogue while some pedantic scribe interpreted the Law. He worked as a carpenter, making doors, ox-yokes and children's toys. After His twelfth birthday He made annual pilgrimage to Jerusalem. There He saw the Temple and the Holy Place. The Wonder shook within Him. Soon it became Destiny.

At thirty an urgency drove Him to preach. Was He God's very messenger? He dared not whisper it, but He could not deny. He sought out John the Baptist, a prophet fierce and cleansing as desert-wind, and was baptized by him in the Jordan. It was His ordaining: God had sealed in Him the Thing Divine. How could He endure such joy or ever answer such a call? Should He meet our material cravings, or dazzle men by leaping from the Temple, or make war—He who could have set a thousand banners waving? These were false roads. Yet so eager was His consecration that He was desperately tempted to try short cuts. The temptation was not shadow-boxing, but stern encounter. "He was tempted in all points like as we, yet without sin." What road was left? He would not hate or hurt: He would love and suffer, keeping His soul inviolate to God. A hard, high road!

He chose twelve disciples—such as live in any street. They quarreled,

Reprinted by permission from the Christmas Issue of Life *1936*

misunderstood Him, and finally deserted Him in danger. But by His trust in them they became, all but one, the heralds of a new earth. He worked wondrous healings; for He "knew what was in man," and there was in Him a contagion of wholeness and faith. As for His teaching, "never man so spake."

The Church has cluttered it with dogmas and stained it with persecutions, but it remains childlike in its simplicity. Here is its pith in four words—Truth, Right, Compassion, Prayer. Are the words pious and vague? They "came alive" in Him. The Mystery of God He called "Father." The Mystery is kind; and, though we cannot understand tragic facts, we can overcome them in God's power. In many parables He said "God is a Shepherd," "God is Sunlight," "God is a Father welcoming home a prodigal boy." He drew no lines of race or class. We can imagine Him pointing to slum-areas or war's harvest-field of white crosses, and asking in stern grief, "But what of these?" If He lived on your street children would run to Him; and the remorseful or sad would find His friendship very heaven.

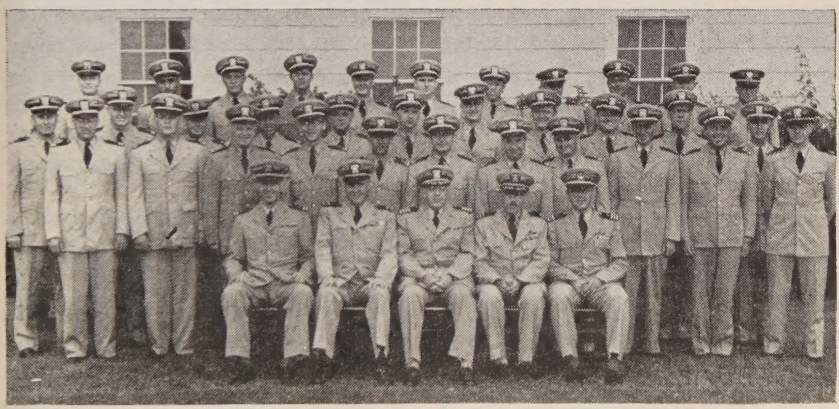
A diseased eye hates the light, though light is its life. So "Jesus came unto His own, and His own received Him not." The church harried Him, for He rebuked blind pride that chose traditions instead of mercy. Greedy traders opposed Him, for when they invaded the precincts of the Temple He overturned their money-changers' tables He could not brook their graft and desecration. The nationalists resented His refusal to become their flag of revolt. Rome suspected Him: such a man could easily arouse sedition. Even His disciples were baffled by His failure to build a kingdom propped on swords or wealth; and one of them, Judas, fanatic and miserly, plotted His death. Powers of darkness converged on Him: Religious bigotry, unscrupulous trade, sword-power, mob-frenzy and personal spite—these slay Him in every age.

Judas for treachery received "thirty pieces of silver" from the priests, who arrested Jesus by night in the Garden of Gethsemane where in bitter anguish He had prayed "Let this cup pass. Nevertheless not my will, but Thine be done." They dragged Him before the High Priest on charges of heresy, and sentenced Him to die. Only Rome could execute that sentence; so Jesus was taken before Pilate, the Governor who cared little for the Jews, and less for their religion. Jesus seemed harmless: Pilate was minded to set Him free. But the priests played on the crowd's passion, and clamored for Jesus to be crucified. Pilate shuffled: there was majesty in this man's silence—as though the judge were being judged. But when the priests threatened to report Pilate to Rome if he tolerated the sedition of one calling himself "king," he yielded. The soldiers mocked Jesus with a crown of thorns, and spat on Him

But "He answered them nothing." Jesus was crucified on Golgotha. He hung there while foes jeered, but He kept His resolve; He would not hate or hurt. He refused an opiate, choosing to die, as He had lived, with open eyes. He prayed for those who killed Him, and "gave up His spirit." The story says that the earth shook—as though sobbing with shame and grief.

The epilogue is passing strange. On the crucifixion-day the disciples were disconsolate: three days later they thrilled as men thrill in victory snatched from defeat. Jesus had appeared to them, they protested, in very presence. So sure were they that they became His tireless evangelists and gladly died for His sake. Could a delusion thus withstand time's corrosion? Their memory of Jesus had quickened to a Presence. They said: "Now we know God's nature and man's destiny." Jesus gave history a new beginning. In every land He is at home: everywhere men think His face is like their best face—and like God's face.

His birthday is kept across the world. His death-day has set a gallows against every city skyline. Who is He?



The Chaplain School at Newport, on 27 August 1953, graduated the largest class of new Navy chaplains since World War II.

Standing, left to right, are the following: *Top row*—Withers M. Moore; Nick S. Karras; Arthur L. Albers; Asa W. Jones; William R. Howard; John W. Wagenseil; William Paquin; James T. McDonnell; Peter J. Ferreri; James K. Solomon; Terence J. Foley. *Middle row*: Martin J. O'Looney; James E. Hull; Albert N. Barrenger; Robert A. Camfield; Oving T. Hagen; Albert R. Norcavage; Wilson L. Loflag; John C. Condit; Jacob A. S. Fisher; Raymond H. Farness; Curtis P. Harper. *First row*: Valery E. Sundt; Robert L. Mole; Donald F. Kingsley, Jr.; Jack V. Crawford; Joseph T. Dimino; Walter "B" Clayton; Harold A. Shoulders; Thomas G. Hawkins; Daniel G. Stone; John P. X. Bergeur; John E. Thompson.

Sitting, left to right: R. Neuendorffer; H. T. McManus; J. D. Zimmerman; A. Peterson; H. E. Austin. (U.S. Navy Photograph.)

Chaplain Walter H. Nordy writes—

I Saw the Truce Arrive!

TENSE MARINES await the hour of cease-fire. Every man with 1st Battalion, 7th Marines, had heard that the truce had been signed, but many could not believe that at 10:00 P.M. the enemy would stop fighting.

At about 7:15 there was a terrific blast of an incoming mortar between the communications tent and my own. Shouts of "Corpsman!" filled the area. One marine had been badly hit. In a matter of seconds the corpsmen, the doctors, and I stood over him. In ten minutes he was leaving for a "med" company by helicopter. All of us put on our flak vests and helmets. Somebody grumbled, "Those Commies won't cease fire! . . . Does this look like a truce? . . . It looks like *tilt* to me!"

At 9:30 the ambulance and my jeep went to Able Company in answer to a casualty call. Driving up to the MLR trench line, we found three casualties from an enemy mortar.

At about 9:55 a shower of white-star-cluster flares filled the sky. The Chinese were saluting in their way the cease-fire hour. Then all was quiet. It was a truce in operation.

Pulling back into the battalion CP, we heard another report of casualties, this time from Baker Company. One doctor was already out at work. My driver, another corpsman, and I took off for Baker Company forward aid.

At Baker we learned that the casualties were being evacuated to Charlie forward aid.

Arriving at Charlie moments later, we saw the doctor already patching up the marines, who had tripped a mine. One was helicoptered out, and three were taken out by ambulance. Back at battalion the doctors and I met in my tent. One said, "It's a good thing we don't have a cease-fire preparation every night!"

On the morning of July 28 one of the surgeons and I, wishing to see demilitarization in action, went out to Able Company outpost Ava.

The Chinese shouted, "Come over and exchange presents!"

They watched us, and we watched them. They had horses and crude plows at work, a public-address system playing music, and even a woman in a red skirt walking around in their area.

Now we could believe it. The truce was in operation.

Soon it would be forgotten in the already eager discussion of "When will we go home?"

OUR PROTESTANT HERITAGE

A Symposium

EDWARD L. R. ELSON, RUSSELL HENRY STAFFORD, G. BROMLEY OXNAM

EDWARD L. R. ELSON—

ONE night early in the sixteenth century a German student gave a party to a group of his fellow students and teachers in the university, and after much feasting and singing rose in their midst and said, "Today you see me. Tomorrow you will see me no more." And Martin left his comrades, entered a monastery next morning, fought for his soul through endless penances, mortifications, fastings, and a pilgrimage to Rome, until at last light broke upon his darkness and on the Eve of All Saints' Day, 1517, he nailed his Ninety-five Theses to the door of the Wittenberg Castle and called out to the world, "The just shall live by faith." In that hour the Protestant Reformation burst upon the church.

The city of Wittenberg is now in the Russian zone of Germany. For a while after the surrender, if you had official business in that region, as I did at the close of World War II, you could go to the Castle and see the old door on which Martin Luther posted his declarations which were to change the world for hundreds of years to come.

There are people today who say: "This was all a mistake. If only the quarrel might have been postponed, the Reformation might never have been necessary." But on Reformation Sunday we must assert that the Reformation was not a mistake and it was not a tragedy. It was inevitable, and it was necessary. God was at work then just as he was at the beginning of the church. So corrupt had the church become that the Holy Spirit moved our forefathers to reform the church and restore it to its primitive purity.

The Protestant Reformation was a ground swell of discontent. Because God needed leaders to bring the light of the gospel to the world, he put his hand on a little lad in France who was preparing for the priesthood. Prompted by conscience to interrupt his study for the priesthood, he began the study of law at the university. There the light shone in upon him. So gloriously did he conceive the truth and so courageously did he express it that he was compelled to flee to another land for refuge. At length John Calvin preached in a little church in beautiful Geneva the gospel of the Reformation.

On a summer Sunday morning there came into Calvin's church a

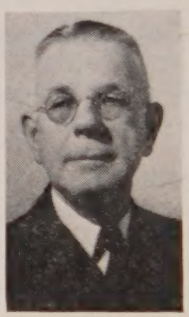
wistful but disheartened young man in whose soul already burned the fires of the Reformation. Moved by the message of the gaunt, profound man, he stayed until an abiding friendship was established. Then, when God's hour had struck, the disciple went out to his own kith and kin, and a new faith was born in the highlands of Scotland. There John Knox, with the marks of a galley slave upon him, preached the unsearchable messages of Jesus.

The years rolled by, and upon New England's bleak coast a company of men set up a government after their own convictions. Little settlements grew in the thirteen colonies dominated by Protestant influences, and they began their struggle for an independent national existence.

We cannot say too frequently that it is a singular coincidence that the Constitutional Convention and the convention forming the Constitution of the Presbyterian Church met in the City of Philadelphia at the same time, with members of the one convention being members of the other.

When the cornerstones were laid at the Capitol Building and the Executive Mansion, it was one of my predecessors in the pulpit I now have the honor to serve, the Rev. John Brackenridge, who offered the prayers. He had been ministering to a little group of Scottish stonemasons who met for worship in a carpenter shop in a thicket which is now the grounds of the White House. That parent congregation of Presbyterianism in the Nation's Capital is the group from which at long last the National Presbyterian Church developed. What a romance can be traced from the band of disciples in an upper room through years of expansion and difficulty, through Huss and Wycliffe, Luther, Calvin, Knox, Melanchthon, Zwingli, Cranmer, and Wesley, to the present day!

RUSSELL HENRY STAFFORD—



IT was the Reformers' aim to return to the New Testament norm of faith and practice and thence make a new start.

Protestants have from the beginning had two watchwords: "salvation by faith" and "the priesthood of all believers."

Salvation is by faith. It does not come from what is done to a man or for him by another man, but from what God does in a man when that man responds to his redeeming love. Nor does it come from what a man does by and for himself in pursuit of salvation. It is not by a ladder of good works. And certainly not by pains self-inflicted, by fastings and lashings and the like, will God be pleased or reconciled. It is not up to any man to save himself, nor up to any priest to save him. God will do it.

God *has* done it, in Christ. Only trust his love for you, and in your love for him you will find yourself naturally growing toward conformity with him in the power of his indwelling spirit.

As a prudential measure in some circumstances, to be sure, for greater efficiency in God's service, there may be need that you forego some bodily indulgences even though in them

selves they be innocent. But in so doing you will be disciplining your body by methods chosen not for their painfulness but for the tuning up which they will bring. This is not asceticism to earn salvation, but *askesis* in its true sense of voluntary athletic training.

The priesthood of all believers means that no man need wait for any other man to bring him to God. In the person of his Son, on our own level and then lifted up above it no higher than the cross, God has already opened the way. All we need do is to look to God in Christ and let him work in us.

Of course there is need in the Christian community of a special ministry of the Word. And in the church as in the state a certain deference is due to magistrates. But these magistrates of the church owe their office to our consent and suffrage. They are simply our representatives and chosen leaders. They have no lordship over us. We could get along just as well in essentials without them if we had to. We can come as close to God as they can, and on the same terms.

Now these are two perennial elements of authentic Protestant witness: that salvation is directly of God and is open to all equally on the sole ground that they gratefully accept what God in his mercy has wrought for them, and that professional servants of the church hold no indelible authority from God but only a terminable magistracy by delegation from their fellow believers. If we could bring these two principles together into one sentence, perhaps we should come close to the heart of Protestantism. And St. Paul has done this, I take it, in the Epistle to the Galatians (5:1, A.V.): *Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.*

G. Bromley Oxnam—

THERE are those who interpret the Protestant Reformation as a rebellion against the totalitarian control of man by a church that admitted of no authority over it and that had established a system of sacraments and other practices essential to salvation, which could be withheld and which controlled man from cradle to grave and beyond. Some interpret the Protestant Reformation as a break with the corruption of such power and the ecclesiastical theories that underlie it. It was that.

Some see in Protestantism a return to the primitive church, and it was that. It was a return to the two sacraments that were established by Jesus, a return to the authority of the Bible, a return to the essential spirit of primitive Christianity.

There are others who see in the Protestant Reformation the religious expression of the Renaissance. When the revival of the Greek spirit swept across Europe, when the new learning came to men, when they began to inquire for themselves and ceased to bow to the dictates of a discredited scholasticism, when they became intellectually honest, when the love of liberty, of truth, and of beauty which was the glory of Greece became the possession of the man who had sur-

vived the Dark Ages, this new spirit was certain to create new life in religion. The Renaissance manifested itself politically in the great political revolutions in England, France, and the United States. It expressed itself industrially in the Industrial Revolution. And it manifested itself religiously in the Reformation.

But I believe there was more to the Protestant Reformation than a return to the primitive church, more than a rebellion against ecclesiastical authority. Luther had faced a spiritual crisis. Martin Luther sought what you seek and I seek. He wanted inner peace. He wanted to know that his sins were forgiven. He wanted to know that there was someone to whom he could turn in repentance who would receive him, forgive him, save him. He wanted the assurance that would enable him to move out with the power that characterized the early leaders of the church. It was essentially a spiritual experience that lay at the heart of the Reformation. Luther came to the conclusion that a man is justified by faith. He is not dependent for his salvation upon rites, upon forms, or upon sacraments. He can go to his Father, and his Father will receive him. No priest need stand between him and his Father. Thus emerged the doctrine of the universal priesthood of all believers.

Let me put it this way. I had a father. My father is gone. He loved his church. My father was a mining engineer. He traveled all over the world. We were more like brothers than father and son. We traveled together. There was one thing I knew about my father. It made no difference how many thousands of miles separated us. If he was in South Africa or in Australia and I was here in the United States, there was one thing I knew about my father. My father was for me. I don't mean that he agreed with everything that I did. Not at all. He made that abundantly clear at times. I mean that he loved me. He wanted the best for me, according to his light. He was willing to do everything possible that he regarded as of worth to my future. When I made a mistake, he was ready to forgive me. I could go to my father. He and I were one. I am speaking very simply, but to me this illustration is a theological fact of profound significance. It is the fact that underlies the Protestant insistence upon the universal priesthood of all believers. We go to our Father; not upon our own merits but upon the merits of Jesus Christ, we find full forgiveness there. Faith in Christ is sufficient.

Samuel McCrea Cavert, general secretary of the National Council of Churches, has summed up the essential Protestant belief in four statements:

1. Protestantism, in all its historic forms, insists upon the immediacy of man's relation with God. That relation rests on the unmerited grace of God revealed to men in Jesus Christ and appropriated by them through faith in him. Man's reconciliation with God is something man does not initiate but joyously accepts as the freely offered gift of God.

2. Protestantism, in its many diverse expressions, holds that the Scriptures provide the decisive norm of spiritual authority. Read with the eye of faith and illumined by the guidance of the Holy Spirit, they offer to the individual Christian a saving knowledge of God and his will for human life.

3. All Protestants agree that there is a universal priesthood of believers. Sin-

every Christian may receive in faith the gift of God's redeeming love in Christ, as recorded in the Scriptures, he is not dependent on priest or ecclesiastical rites, but may exercise the right and duty of private judgment. This means a high emphasis upon the principle of individuality.

4. All Protestants stress the importance of religious freedom. They resist coercion, whether by political or ecclesiastical power, in matters of religious faith and practice. This makes Protestantism especially congenial to democracy. Both require the free assent of the individual.

He points out, in addition, two further points of importance:

1. Protestantism tends to place a new valuation upon common life and labor. It recognizes no basic separation between the "religious" and the "secular" vocation. It regards all men as equally called to serve God in their daily occupations.

2. Protestantism believes in the church. The charge is often made that Protestantism so overemphasizes the individual as to produce an atomistic result, with no real doctrine of the church. It must be acknowledged that this is the point at which Protestants have been weakest. The full synthesis of liberty and unity has never been achieved by either Catholicism or Protestantism. But the ecumenical movement of today is a clear indication that Protestantism cherishes the ideal of *community* as well as of *individuality*. If the note of the universal fellowship of all the people of Christ is late in coming to adequate embodiment, we can at least rejoice that it has now clearly emerged into the Protestant consciousness. Protestantism always leaves room for free criticism of the church in the light of God's revelation of his will in Christ, but at the same time struggles for the realization of the Christian community as one Body of Christ throughout the world.

The Protestant naturally has believed in the right of private judgment. The Roman Catholic Church has never been willing to grant to the individual the right of private judgment in the realm of religion. Both the Roman Catholic and the Protestant believe in the Bible. But the Roman Catholic Church insists that the church must interpret the Book. The Protestant believes the individual who comes with the inspired and enlightened mind of the free individual should interpret the Book. He reaches his own conclusions, exercising this right of private judgment. This is a part of the freedom that is associated with democracy itself.

When one speaks of the universal priesthood of all believers, he is using the terminology of yesterday, but in that terminology lies contemporary recognition of the sanctity of common life. Our clergy are not set apart as a group of superior persons with powers that others do not possess. We are ordained as ambassadors; we are ordained as shepherds of the flock; we are ordained to teach; and our laity are likewise priests. They have direct access to God, just as the clergy has such access. We have exalted the layman. Men like John R. Mott, Sherwood Eddy, Robert E. Speer, stand in the presence of their Creator, knowing full well that God hears them, forgives them, strengthens them, inspires them.

This conception of the sanctity of the common life underlies the doctrine of freedom. We are no longer dependent upon any human authority or any human institution. Man, because of his infinite worth, because he is a son, has direct access to his Father, whose love is everlasting.

(Helps for the Season)

IN 1607, thirteen years before the Mayflower came, a settlement of English commercial men was founded at Popham Beach in Maine. It lasted but a single winter. For one winter only did they bear the bitter cold, the loneliness of separation from their homes, the fear of hostile Indians. They had come for money, and all the money that they could get was not worth what they endured. But there was that other settlement that loneliness and bitter cold and hunger and fear of hostile savages could not dismay. Historians say that at Popham Beach they came for money and it was not worth while; but the Pilgrims and the Puritans remained, because they came for conscience's sake and God's. Consider those rememberable words of John Robinson and Elder Brewster: "We are knite togeather, as a body, in a most strict and sacred bond and covenante of the Lord, of the violation whereof we make great conscience, and by vertue whereof we do hould ourselves straitly tied to all care of each others good and of ye whole. . . . It is not with us as with other men; whom small things can discourage, and small discontentments cause to wish themselves at home again." Not a blessing does the Anglo-Saxon race enjoy today, that has not been baptized with the blood and tears of men like that. . . .

Common convenience, cultural opportunity, national inheritance, spiritual privilege—they are not to be taken for granted. They should awaken in the depths of gratitude in every recipient. They have all been bought and paid for with other blood than ours, and with sacrificial toil that we never can repay.

—HARRY EMERSON FOSDICK, *The Meaning of Service* (Association, 1924), pp. 196-97

The Heritage

Our fathers in a wondrous age,
  Ere yet the earth was small,
Ensured to us an heritage,
  And doubted not at all
That we, the children of their heart,
  Which then did beat so high,
In later time should play like part
  For our posterity.

. . . . . .

Dear-bought and clear, a thousand year
  Our fathers' title runs.
Make we likewise their sacrifice,
  Defrauding not our sons!

—RUDYARD KIPLING

The Landing of the Pilgrim Fathers in New England

The breaking waves dashed high
  On a stern and rock-bound coast;
And the woods against a stormy sky
  Their giant branches tossed;

And the heavy night hung dark
The hills and water o'er,
When a band of exiles moored their bark
On the wild New England shore.

Not as the conqueror comes,
They, the true-hearted, came;
Not with the roll of the stirring drums,
And the trumpet that sings of fame:

Not as the flying come,
In silence and in fear;
They shook the depths of the desert gloom
With their hymns of lofty cheer.

Amidst the storm they sang,
And the stars heard, and the sea;
And the sounding aisles of the dim woods rang
To the anthem of the free.

The ocean eagle soared
From his nest by the white wave's foam,
And the rocking pines of the forest roared,—
This was their welcome home.

There were men with hoary hair
Amidst that pilgrim-band:
Why had they come to wither there,
Away from their childhood's land?

There was woman's fearless eye,
Lit by her deep love's truth;
There was manhood's brow serenely high,
And the fiery heart of youth.

What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war?—
They sought a faith's pure shrine!

Ay, call it holy ground,
The soil where first they trod;
They have left unstained what there they found,—
Freedom to worship God.

—Felicia D. Hemans

Our Daily Bread

Back of the loaf is the snowy flour,
And back of the flour the mill;
And back of the mill is the wheat, and the shower,
And the sun, and the Father's will.

—Maltbie D. Babcock

Bring me men to match my mountains,
Bring me men to match my plains,
Men with empires in their purpose,
And new eras in their brains.
Bring me men to match my prairies,
Men to match my inland seas,
Men whose thoughts shall pave a highway
Up to ampler destinies,
Pioneers to cleanse thought's marshlands,
And to cleanse old error's fen;
Bring me men to match my mountains—
Bring me men!

—From "The Coming American" by Sam Walter Foss

Ingratitude is always a kind of weakness. I have never observed men of substantial worth to be ungrateful.—Goethe, *Maxims and Reflections.*

EDITORIAL

Guest editor: Joe Dana
Editor, *The Link*

The Light Which Lighteth Every Man

MANY YEARS AGO in a large Midwestern town the city fathers, so they say, became excited about a brilliant new idea. Instead of lighting their growing city with the usual street-corner lamps, they would set great lights atop four high towers and thus illumine the whole. Soon steel towers reached into the sky, and the brightest lights were mounted at their pinnacles.

A special day was set, and great plans were made for a city-wide celebration when the lights would be turned on to make all the sidewalks and streets lighted pathways. Excitement was at fever pitch when the mayor pulled the switch, and every eye turned skyward as the lights came swiftly on. They were beautiful to see, putting the stars to shame. The people gazed in wonder.

Finally, they turned to go home. It seemed so very dark under the trees, but they were sure that their eyes were just blinded by looking at the bright lights, as happens to one who looks at the sun. Soon their eyes would adjust, and they would see their beautifully lighted streets. . . . They waited.

At last the full truth set upon them —down on the ground where they lived and walked it was dark! The great lights were too far away and too hidden by the trees. Another great scheme had failed, and today, as young people gaze at the city from Granddad's Bluff, they see the intriguing pattern of street-corner lights.

There was a star that stood over Bethlehem on the night when Jesus was born. Some guess that it was a conjunction of three planets which made a brilliant light. As the Magi followed it in their search for the Christ, they admired its glory.

Yet, in the court of Herod at Jerusalem and in the inn of Bethlehem it was terribly dark. There was darkness in the minds of men as ignorant common folk walked the streets of Bethlehem never looking up. There was darkness in the hearts of men as their hopes and dreams were crushed by Roman oppression. There was darkness in the souls of men as lights burned late in the inn and the countinghouse. *The star was too far away from where people lived and worked.*

Stars will beautify the festive decorations of our Christmas season, but the star is not the light whose coming we celebrate. Rather, we remember as if it were but yesterday the coming of "the life which was the light of men." We recall *the beauty of a life that was lived in highway and home and brought light into every life it touched.*

Out from a stable in a hillside cave there came the light of God embodied in his anointed one, Jesus. That glow lightened the lives of many people, and enlightened souls have passed it on by means of the gospel to lives in every part of the globe. Through the grace of God and the miracle of Christmas we live our lives in an enlightened world. This *light of the holy life* is the meaning of Christmas.

To every person into whose life this light has come, Jesus still says, "Ye are the light of the world."

PREPARING FOR CHRISTMAS

(Helps for the Season)

A Greeting

SALUTE YOU! ❧ There is nothing I can give you that you have not; ut there is much that, while I cannot ve you, you can take. ❧ No heaven n come to us unless our hearts find st in it today. Take Heaven. ❧ No eace lies in the future which is not dden in the present. Take Peace. ❧ The gloom of the world is but a shadow; behind it, yet within our reach, is joy. Take Joy. ❧ And so at this Christmastime I greet you, with the prayer that for you, now and forever, the day breaks and the shadows flee away.

—FRA GIOVANNI, A.D. 1513

A Project for the Chapel

Would you like to surprise your nit with "stained-glass windows" r the Christmas season? The most eautiful effect can be achieved ith little more than paper. Joe ana, editor of THE LINK, suggests way to bring Christmas characters scenes to the windows of your apel (or office, or library, or read- g room). He says:

First you obtain, from the base gn shop or one in town, enough eets of "show card" (preferably black) to cover the windows you want to work on. There should be one sheet for each window sash, and it must be big enough to cover all the glass area and fasten to the sash. While you are there, pick up several large sheets of tough tracing paper which will be almost thin enough to see through. (If you don't mind a rather harsh effect and limited colors, you can use cellophane instead; but I prefer to color the tracing paper.)

You will also need some rubber cement and scissors and a sharp knife.

Depending upon how artistic you

are, you will either draw or trace your design on a large sheet of ordinary white paper the same size as the sheet of show card. If you are tracing, a pantograph will come in handy. Remember that you are making stained-glass windows and draw in heavy lines to simulate the lead divisions between colors. Color the drawing with ordinary crayons, using only one color in any one space. (This sheet of paper does not go into the window; it merely serves as a pattern.)

Now transfer your drawing to the *smooth* side of the show card by placing this pattern on top of the show card and tracing all its lines with a round-point stylus, then removing the pattern and using a pencil to mark clearly the indentations left on the show card.

Next, cut out from the show card all the color area, leaving about one-fourth of an inch of card for every lead line. Your sharp knife will con in handy here.

Cut a piece of the tracing pap to fit every space you have cut ou but be certain to leave that ext quarter of an inch all around t pasting. Color this to match your pa tern. (We always used pastel crayon but you might experiment with te pera colors.) When you have finishe you can set the color and make t paper more transparent by brushi it over with greatly diluted wh shellac. When it is completely d paste it in place on the *back* of t show card, using the rubber cemen (It is well to spread the cement the show card rather than on t paper.) Be certain to smooth out t paper and trim it so that no edg show into another space.

When you set the finished produ in the window, your scene sho come alive and beautiful.

A Program for Sunday School or Evening Fellowship

Here is a simple but effective candlelight service of reading, tableau, and song. No costumes are needed except a Santa Claus suit (unless you drop the end of the program) and choir robes (if these are available) for the two readers and, perhaps, the junior choir. The time required is about fifty minut The purpose of the program is combine in a dignified way a "wh Christmas service" with the c Santa Claus program. However, t Santa Claus ending can be omitt without hurting the service in a way.

The Spirit of Christmas*

PARTICIPANTS:

ORGANIST OR PIANIST
JUNIOR AND ADULT CHOIRS
TWO READERS
SANTA CLAUS
KRIS KRINGLE
DOG

* Reprinted from *The Womans Press* (December 1937) by permission of National Board of the YWCA.

SETTING: *A miniature manger scene is in front center of the platform of the auditorium. It catches the eye because throughout the service it is indirectly lighted from the front. At the appointed time in the service, a light within the manger is switched on. Behind the manger rises a tall Christmas tree. It is decorated, but its lights are not turned on until the appointed time. The readers' desks are on either side, preferably lower than the manger.*

JUNIOR CHOIR: Two familiar Christmas hymns, sung from the rear of the church while congregation assembles.

PROCESSIONAL: "O, come all ye faithful," *sung by both choirs. (Junior choir, robed, and carrying unlighted candles concealed in the hymnbooks, proceeds to front of church, led by the two readers. The adult choir, unseen, assists in the singing. The readers take their places behind the reading desks, while the members of the junior choir take their seats in the front pews on either side.)*

1ST READER: Isaiah 42:1

2ND READER: Luke 2:1, 3-7

1ST READER: Luke 2:8-16

Light within manger scene is switched on.

2ND READER: Matthew 2:1-5, 7-9, 11

1ST READER:

Before the paling of the stars,
Before the winter morn,
Before the earliest cockcrow,
Jesus Christ was born:
Born in a stable,
Cradled in a manger,
In the world his hands had made,
Born a stranger.

Priest and king lay fast asleep
In Jerusalem,
Young and old lay fast asleep
In crowded Bethlehem:
Saint and Angel, ox and ass,
Kept watch together,
Before the Christmas daybreak
In the winter weather.

Jesus on his Mother's breast
In the stable cold,
Spotless Lamb of God was He,
Shepherd of the fold.
Let us kneel with Mary maid,
With Joseph bent and hoary,
With Saint and Angel, ox and ass
To hail the King of Glory.

—*Christina Rossetti*

ADULT CHOIR: "As with gladness men of old" (*verses* 1 *and* 3).

2ND READER: Twelve centuries after the birth of the Lord Jesus, the spirit of Christmas was recovered for the common people by Francis of Assisi. He did not speak of the Nativity in terms of the dogmas of a dead language, but in the warm and homely accents of love for the Child Jesus, our "little Brother." It is said that Nativity carols originated with him and his associates. Certainly they reflect his humanity, joy and love.

One Christmas Eve Francis was at Greccio in Italy. He had promised the people a surprise at the church that evening. From all the countryside round about came his friends—shepherds, farmers, women with children in their arms—to join with the townspeople in hearing Brother Francis and seeing what he had prepared for them. The throng gathered in the square before the church, and then they saw what he had done. There in front of them was a real manger with hay in it, a live ox and a live ass, their breath frosty in the cold air; and there,

bundled up warmly on the hay was a real baby, peacefully sleeping. Unaccustomed to such a vivid and endearing celebration of Christmas, the people went wild with joy; and never was there such singing of hymns and ringing of bells. Only the shepherds and the mothers with their babies were silent, thinking, "We are in Bethlehem."

SOLO: "O Holy Night" (*or* "Stille Nacht, Heilige Nacht" *sung by the choirs*).

1ST READER: All Nature was embraced in the tender regard of St. Francis. His spirit dwells in this fragment of his poetry:

O Lord, we praise Thee for our Brother Sun,
Who brings us day, who brings us golden light.
He tells us of thy Beauty, Holy One.

2ND READER (*continues*):

For our good Mother Earth, we praise Thee, Lord;
For the bright flowers she scatters everywhere;
For all the fruit and grain her fields afford;
For her great beauty, and her tireless care.

1ST READER (*continues*):

We praise Thee, Lord, for gentle souls who live
In love and peace, who bear with no complaint
All wounds and wrongs; who pity and forgive;
Each one of these, Most High, shall be thy saint.

—*From "The Song of the Sun," translated from the Italian of St. Francis of Assisi by Sophie Jewett.*

This Troubadour of God, who called even the heavenly bodies, the wind and the fire his brothers and sisters, enjoyed the foolishness of preaching to the birds. In this same gay and friendly spirit, he desired that our brothers the Ox and the Ass, be fed first on Christmas, because they had been present at Jesus' birth.

2ND READER: In former days the cattle in stall and stable were always especially remembered at Christmas and New Year of Twelfth Night. Only recently, a Kentucky mountaineer steeped in the traditions of his Anglo-Saxon ancestors, said, "If you go out of doors of an evening on a January sixth, you can hear the cow-bruts lowing and the nags a-neighing softly to greet the new-born King."

1ST READER: Thomas Hardy tells of another tradition:

"Christmas Eve, and twelve of the clock.
Now they are all on their knees,"
An elder said as we sat in a flock
By the embers in hearthside ease.

We pictured the meek mild creatures where
They dwelt in their strawy pen,
Nor did it occur to one of us there
To doubt they were kneeling then.

So fair a fancy few would weave
In these years! Yet, I feel,
If some one said on Christmas Eve,
"Come; see the oxen kneel

In the lonely barton by yonder coomb
Our childhood used to know,"
I should go with him in the gloom
Hoping it might be so.

2ND READER: Listen to William Blake as he addresses the little lamb, another of the animals that kept watch at the Holy Birth:

Little lamb, who made thee,
Dost thou know who made thee?

Gave thee life and bid thee feed
By the stream and o'er the mead;
Gave thee clothing of delight,
Softest clothing, woolly, bright;
Gave thee such a tender voice,
Making all the vales rejoice?
Little lamb, who made thee,
Dost thou know who made thee?

Little lamb, I'll tell thee;
Little lamb, I'll tell thee:
He is called by thy name,
For He calls himself a Lamb,
He is meek and He is mild,
He became a little child.
I a child and thou a lamb,
We are called by his name.
Little lamb, God bless thee!
Little lamb, God bless thee!

ADULT CHOIR: "All my heart this night rejoices" (*verses* 1 *and* 3).

1ST READER: Our Christmas tree is placed behind the manger, as though rising out of it—the tree of life. The origin of the tree is obscure, but there is a pretty German folk-tale that is worth telling. "On a stormy Christmas Eve a forester and his household had made fast the door, and gathered around a cheerful fire. By and by knocking was heard outside, and the housefather, opening the door, saw a little child, cold, hungry and all but exhausted. He was kindly welcomed, warmed and fed, and little Hans insisted on giving up his bed to the stranger. In the morning the family were aroused by the singing of a choir of angels; and, looking at their unbidden guest, they saw him transfigured, for he was none other than the Christ-Child. He broke off a branch from a fir tree, and set it in the earth. (*Tree lighted here.*) 'See,' said he, 'I have gladly received your gifts, and this is my gift to you. Henceforward this tree shall always bear its fruit at Christmas, and you shall always have abundance.'"

2ND READER: The Christmas tree is the tree of life. Let it arise in its evergreen verdure, bright with lights and bending down with treasures. Let there be at its foot the manger, out of which grows the unfading tree. And so let children learn that all things bright and sweet and precious are the gifts of the Holy Child Jesus.

ADULT CHOIR: "Christ, whose glory fills the sky" (*1st verse*).

2ND READER: We invite you to come to the manger, and leave there your gifts for those less fortunate than yourselves. "Inasmuch as ye have done it unto one of the least of these my brethren," said our Lord, "ye have done it unto me." In the coming days before Christmas, these gifts will be distributed. Come forward, therefore, remembering Him "who was rich, yet for our sakes became poor," and leave your gifts with grateful hearts.

The members of the junior choir come forward also, with their unlighted candles, and receive a light from the candles by the reading desks on either side. With their lighted candles, they range themselves in an orderly way standing against the wall on either side of the church. Organ or piano plays softly a fantasia of Christmas carols. Suggest for organ, Rhapsody on Old Carol, melodies arranged by William Lester (J. Fischer, publisher, $ .60), or for piano, Christmas Song Fantasia by M. Schultze (Carl Fischer, $ .35). After the candle-lighting, 1st Reader takes seat.

2ND READER: It is more blessed to give than to receive, but no man ever gave in love without also receiving again. What is received may not al-

ways be visible, but let it be visible to the children. Now at the close of our service, Santa Claus will pay us a visit. He has long embodied this mutual giving of the Christmas season. The children know well their jolliest friend. Santa Claus is sixteen centuries old. His name used to be St. Nicholas, and he was a bishop of the church in Asia Minor. Since that time he has been freed from time and place, and can come to us quite easily tonight from his journey over Norway. Kris Kringle, his little sleigh-driver and helper, is with him. Only the reindeer had to be exchanged for a dog, and the sled for a wagon in this warmer climate. Open your hearts to him! Welcome to Santa Claus!

Santa Claus enters, followed by a boy with a white dog, and a red wagon, on which is a box filled with presents.

2ND READER (*After presents are distributed, he uses Tiny Tim's benediction*): "God bless us every one!"

JUNIOR CHOIR: "God bless us every one!"

ADULT CHOIR: Dresden Amen in *quick tempo.*

Thoughts Worth Pondering

Early History

Christmas supplanted and transformed the pagan festivals of Saturnalia, Sigillaria, Juvenalia, and Brumalia—all of which, looking back to a supposed golden age of freedom and equality, were kept in Rome in the month of December, and all of which have been called "unconscious prophecies of the Christmas feast." It replaced the Persian birth festival of the unconquered sun, which on December 25, after the winter solstice, breaks the growing power of darkness. Keeping the good in old customs and rejecting the bad, Christmas captured the season.

—GRAHAM G. LACY

Customs

The Romans gave presents at the winter celebrations, and the Christians continued the custom in recognition of God's gift of his Son. Germany contributed the evergreen tree as a symbol of everlasting life. The Druids gave their sacred mistletoe, with healing powers, appropriate emblem of him who was "the healing of the nations." The holly, representing the crown of thorns with drops of blood, came from Merry England. The yule log, receiving into its bright flames the hatreds and distrusts of the past year, came from Scandinavia. Firecrackers at Christmas are a custom of some parts of our South, as well as of China. Bells, lights, and other usual symbols occur everywhere. An old legend says that a candle in the window will light the way of the Christ Child home. Holland is remembered in the children's St. Nicholas, whose name became "Santa Claus."

—GEORGE M. GIBSON, *The Story of the Christian Year* (Abingdon-Cokesbury, 1945) pp. 88-89

Incarnation

[God deals with men] as a good teacher with his pupils, coming down to their level and using simple means . . . The Saviour of us all, the Word

of God, in His great love took to Himself a body and moved as Man among men, meeting their senses, so to speak, half way. He became Himself an object for the senses, so that those who were seeking God in sensible things might apprehend the Father through the works which He, the Word of God, did in the body.

—Athanasius, *The Incarnation of the Word of God*

Our Lord Jesus Christ . . . did through His transcendent love become what we are, that He might bring us to be even what He is Himself.

—Irenaeus, *Heresies*, 5

The Christian doctrine of the Atonement is simply the depth-point of the Christian doctrine of the Incarnation. . . . God's radical humility in becoming man was focused finally in the crucifixion, which is the depth-moment, the nadir-point, in God's descent towards man."

—Albert T. Mollegen

Significance

Christmas "kindles in mid-winter a holy fire of love and gratitude, and preaches in the longest night the rising of the Sun of life and the glory of the Lord."

—Philip Schaff, *History of the Christian Church*, III, 394-95

The instinct that made the early Christians keep the Festival of Christ's Birth upon midwinter day was the result of a very vivid experience. They felt that the coming of Christ into the world had been like the return of the sun, the winter of the world's soul was over and the spring had come.

—G. A. Studdert-Kennedy, *The New Man in Christ*

Because I have seen God born in a stable, wrapped in everyday swaddling bands, surrounded by familiar ox and ass and sheep, tended by a village man and woman, welcomed by shaggy-clad Judaean shepherds fresh from their stony pastures—because of this I see in the incarnation the seeding of all the commonplace by the divine. I perceive a new splendor in every doorsill because the carpenter was always passing in and out of everyday doors—and is still passing.

Because it is so easy for me to behold the baby of Bethlehem grown into a man who would join in every earth-made joy, who would light the candles and lead the carols, because I see always his earth-presence in all our merriment, it is easy enough for me to delight in the aspects of our Christmas that have nothing to do with sacred story. In fact, I cannot for my life understand how anyone who has ever tried to follow the incarnation of Jesus can ever again distinguish between the sacred and the secular.

—Winifred Kirkland, *Star in the East* (Fleming H. Revell, 1938) pp. 24-25

Let's Not Apologize!

During a recent Christmas I received from my local parish church an invitation which struck me as really lamentable in its tone:

> Christmas Day is the Birthday of our Lord Jesus Christ—Will you let Him share it with you at one or more of these services?

Will I let Him? Should not I be told, firmly and even fiercely, that, if I believe in the facts of the Christian story, then it is a supreme privilege to

be allowed to share in this grandeur of spiritual opportunity, and that I am committing unpardonable folly if I miss the chance of sharing such communion.

If I am an unbeliever, then I frankly reject the invitation of religion and I risk the consequences. That is honest enough. But, if I am in any way a believer that Christ the Lord has lived and died for man and made man's salvation possible by His suffering, then I should be awe-struck at the splendor of this mystery. I should be advised solemnly of my privilege, and strongly commanded to attend the services as part of my duty and my discipline. To put such wheedling leaflets under the door a few days before Christmas is certainly not t command the respect of any intellige person. Will I let Him? This is th last word in Christian defeatism.

Do I sermonize? My excuse mu be a Presbyterian ancestry and philosophic present which makes n see Christianity as a thing so treme dous and so exciting that it mu either be accepted or denied to th full. It must be friend or foe: it ca not be a nodding acquaintance. T treat it in such a casual and patroni ing manner seems to me both fooli and rude.

—From "Christmas, Body and Soul," b Ivor Brown, in the *Saturday Revie* (December 20, 1952)—an arti drawn from *Winter in Lond* (Doubleday, 1952)

Poems and Carols, Old and New

Some say that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long:
And then, they say, no spirit can walk abroad;
The nights are wholesome; then no planets strike,
No fairy takes, nor witch hath power to charm,
So hallow'd and so gracious is the time.

—William Shakespeare

The Birds

From out of a wood did a cockoo fly,
Cuckoo,
He came to a manger with joyful cry,
Cuckoo;
He hopped, he curtsied, round he flew,
And loud his jubilation grew,
Cuckoo, cuckoo, cuckoo.

A pigeon flew over to Galilee,
Vrercroo,
He strutted, and cooed, and was fu of glee,
Vrercroo,
And showed with jewelled wing unfurled,
His joy that Christ was in the worl
Vrercroo, Vrercroo, Vrercroo.

A dove settled down upon Nazareth
Tsucroo,
And tenderly chanted with all h breath
Tsucroo:
"O you," he cooed, "so good and tru
My beauty do I give to you—
Tsucroo, Tsucroo, Tsucroo."

—Trans. of Czech carol, *The Oxfor Book of Carols* (Oxford, 1928)

To be Himself a star most bright
To bring the wise men to His sight,
To be Himself a voice most sweet
To call the shepherds to His feet,
To be a child—it was His will,
That folk like us might find Him still.

—From "Childhood" in *Collected Poems*, by JOHN ERSKINE, copyright 1922, 1934, used by special permission of the publishers, The Bobbs-Merrill Company, Inc.

A Christmas Carol

The Christ-child lay on Mary's lap,
His hair was like a light.
(O weary, weary were the world,
But here is all aright.)

The Christ-child lay on Mary's breast,
His hair was like a star.
(O stern and cunning are the kings,
But here the true hearts are.)

The Christ-child lay on Mary's heart,
His hair was like a fire.
(O weary, weary is the world,
But here the world's desire.)

The Christ-child stood at Mary's knee,
His hair was like a crown,
And all the flowers looked up at Him,
And all the stars looked down.

—From *A Wild Knight and Other Poems*, by GILBERT KEITH CHESTERTON (Dutton, 1914)

Carol

When the herds were watching
In the midnight chill,
Came a spotless lambkin
From the heavenly hill.

Snow was on the mountains,
And the wind was cold,
When from God's own garden
Dropped a rose of gold.

When 'twas bitter winter,
Houseless and forlorn
In a star-lit stable
Christ the Babe was born.

Welcome, heavenly lambkin;
Welcome, golden rose;
Alleluia, Baby,
In the swaddling clothes!

—WILLIAM CANTON

He chose this way, it may have been,
That those poor mothers, everywhere,
Whose babies in the world's great inn
Find scanty cradle-room and fare,
As did the Babe of Bethlehem,
May find somewhat to comfort them.

—From "His Birthday," by MAY RILEY SMITH

That Holy Thing

They all were looking for a king
To slay their foes and lift them high;
Thou cam'st, a little baby thing
That made a woman cry.

O Son of Man, to right my lot
Naught but thy presence can avail;
Yet on the road thy wheels are not,
Nor on the sea thy sail!

My how or why thou wilt not heed,
But come down thine own secret stair,
That thou may'st answer all my need—
Yea, every bygone prayer.

—GEORGE MACDONALD

Luke's Gospel is a flaming banner of hope floating against the blackness of history. It is a record of nothingness that grew to greatness.

—WINIFRED KIRKLAND

By Kenneth J. Foreman

Professor of Theology, Presbyterian Theological Seminary, Louisville, Ky.

Fill the Cup Gently

I have much more to tell you, but you cannot take it in now.—John 16:12 (A.R.V.)

Anyone who has ever worked at a sink must have noticed that if you hold a cup under the faucet and turn the water on hard, you can't fill the cup; the water pours out in a young fountain as fast as it comes in. If you let the water come in gently, you can fill the cup in no time.

People are a good deal like cups. Their capacities are limited, and if you try to fill them too fast they stay empty—they resist being filled.

Fathers and mothers find this out. Let us say the Jellybean family is going on a visit, long or short. The Jellybean infant will be under observation, and of course the parents wish the child to be the model that their offspring ought to be. So they swamp the poor mite with advice and instruction. If little Jennifer could take it all in and remember it, she would be a walking Emily Post, Jr. But on the visit . . . let us draw a veil. Well-instructed Jennifer, superinstructed Jennifer, acts like a heathen and her mother is "mortified to death." She wonders what can have got into the child.

Well, nothing really got into her—at least, none of that earnest instruction in manners and morals crammed for the occasion. Mother turned the faucet on too hard, and poor little Jennifer's teacup not only wouldn't hold it but tossed it out as fast as it came in. Fill the cup gently; better to learn one simple thing (like not throwing butter) and learn it well, than to listen to seven lectures on etiquette and forget them all.

Teachers find this out—or good teachers do. Why is it that an erudite scholar may make a poor teacher, while some instructor who knows far less, and indeed may be only a chapter or two ahead of the class, may get better results? It is because the pundit, while full of his subject, sometimes forgets that his pupil has only a small cup. His learning, poured forth in an imposing stream, is automatically ejected, whereas the less learned teacher, merely because his stream is but a trickle, may succeed in leaving more knowledge in the student's brain.

Preachers discover this too. The young preacher, fresh out of the seminary and (like young Elihu) full of words, is tempted to put all his homiletical eggs into one basket. His sermons bewilder and dazzle the congregation but do not fill their cups. They

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refer to him proudly as "our brilliant young preacher." But for edification they may prefer some ancient and less brilliant man—some old preacher who seldom has more than one idea per sermon, but an idea which the wayfaring man, though a layman, can recognize and take away with him. It is good preaching tradition to have no more than three points in any one sermon, and some very fine preachers think that is two too many. The same principle works when a preacher is trying to convey some new truth or duty to his people. Let him turn that new idea on full force and he will get a negative reaction—in words of one syllable, "they won't take it." But let him work up to the idea by degrees, introduce it so gently that the people will suppose they thought of it first, and he can fill their cups brimful.

Reformers and legislators, when effective, make use of this principle. Your radical reformer, who sees the New City clearly and wants it at the next election, is not likely to be as welcome as the gentle and even timid soul who suggests a few improvements here and there—and gets them. Pour into people's ears the notion that society needs a radical reconstruction (as indeed it does) and they will reject the whole thing; in fact, a good way to manufacture reactionaries may be to urge too many desirable changes at once. But let a reasonable change be suggested here and there, and people will gradually fill up with better ideas. It is amusing as well as instructive to see how many ideas (such as public schools, votes for women, the workmen's compensation act, old-age pensions, hospital insurance, the income tax, equal pay for equal work) are now accepted as a matter of course, though they used to raise every respectable citizen's hair in horror when they used to be urged all at once by some radical party years ago.

We have the very highest authority for all this. Jesus at the last admitted to his closest friends that he had to keep back much from them that he would have gladly told them, only they were not able to bear it. Looking back over his teaching, we can see how true this was. Not at first did he tell his disciples that they must each bear a cross; not at the beginning did he reveal his own future sufferings. At no time (as Brunner has strongly put it) did he tell them the full truth about himself. If Jesus had told his followers all he knew, or even all they ought eventually to learn, they would have learned nothing. As it was, there were those who could not take it and (as after the great declaration at Capernaum) walked with him no more. Into their minds he poured himself gently, but only in part; for it was better they should retain a little than lose all.

Indeed, is not Christ in himself the supreme example of this truth? If the glory of God came suddenly upon us, we should be stricken blind. But to see the glory of God in the face of Jesus is to live. To see God directly would be to die of terror. Yet God veiled in human life we can not only endure, we must love. Knowledge of the Infinite, for our small minds, would be insupportable. If the irresistible omnipotence of the Eternal rushed upon us like a torrent, our fragile cups would be crushed to fragments; but from Christ the Wellspring we may take the water of life freely, and so our lives may be filled to the brim.

LITANY FOR MODERN MAN

by

NORMAN COUSINS
Editor, The Saturday Review

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I am a single cell in a body of two billion cells. The body is mankind.

I glory in the individuality of self, but my individuality does not separate me from my universal self—the oneness of man.

My memory is personal and finite, but my substance is boundless and infinite.

The portion of that substance that is mine was not devised; it was renewed. So long as the human bloodstream lives I have life.

I do not believe that humankind is an excrescence or a machine, or that the myriads of solar systems and galaxies in the universe lack order or sanction.

I may not embrace or command this universal order, but I can be at one with it, for I am of it.

I believe that the expansion of knowledge makes for an expansion of faith, and the widening of the horizons of mind for a widening of belief. My reason nourishes my faith and my faith my reason.

I am not diminished by the growth of knowledge but by the denial of it.

I am not oppressed by, nor do I shrink before, the apparent boundaries in life or the lack of boundaries in cosmos.

I see no separation between the universal order and the moral order.

I cannot affirm God if I fail to affirm man. If I deny the oneness of man, I deny the oneness of God. Therefore I affirm both. Without a belief in human unity I am hungry and incomplete.

Human unity is the fulfilment of diversity. It is the harmony of opposites. It is a many-stranded texture, with color and depth.

The sense of human unity makes possible a reverence for life.

Reverence for life is more than solicitude or sensitivity for life. It is a sense of the whole, a capacity for wonder, a respect for the intricate universe of individual life. It is the supreme awareness of awareness itself. It is pride in being.

I am a single cell. My needs are individual but they are not unique.

When I enter my home I enter with the awareness that my roof can only be half built and my table only half set, for half the men on this earth know the emptiness of want.

When I walk through the streets of my city I walk with the awareness of the shattered cities beyond number that comprise the dominant reality.

When I think of peace I can know no peace until the peace is real.

My dedication, therefore, is to the cause of man in the attainment of that which is within the reach of man.

I will work for human unity under a purposeful peace. I will work for the growth of a moral order that is in keeping with the universal order.

In this way do I affirm faith in life and life in faith.

I am a single cell in a body of two billion cells. The body is mankind.

THOUGHT STARTERS

"Priming the Pump"

by PAUL SCHERER

Reformation Sunday

Four hundred years ago Martin Luther ushered in the modern world. At the very heart of that great resurgence of the human spirit was a lone man's brave response to God.

What worried Luther was not ignorance of the moral law—there was light aplenty, more light than men had found what to do with. What troubled him was his inability, by his own mind and strength, to perform it. He had found out by trying, there in the monastery at Erfurt. Years later from out of the fierce agony and struggle of his spirit and soul came a prayer: "Help me, O God; it isn't my cause, but thine. Thou must help me." And then he hurled himself in the world's face.

Thanksgiving Thoughts

Heb. 12:26-27.—*I shake not the earth only, but also heaven, . . . that those things which cannot be shaken may remain.*

There was an advertisement current sometime ago on the billboards: a picture of one of the Pilgrim Fathers, his house there in the distance destroyed, throwing up nothing now but a ble chimney and its nake charred rafters agai the sky. There in the fo ground he is toiling w hammer and ax: the f est is left, and the ho a man may build aga and God, and his own soul, an way to life, and a nation to co

No matter what subtraction year may make from your ho the unshaken remainder is ca for thanksgiving. When everyth is gone, almost all of it is left!

The secret of a genuinely gr ful heart lies in the recognitio common mercies, mercies you d have to look for as if they we hard to find: you just open y eyes one day and see them. T have been there all along. haven't stopped long enough t aware of them, that's all.

The plain fact is that if G isn't concerned with what we little things, he isn't concerned v anything.

What are *little* things? You me. Honestly I don't know v little things are. I only know have a way of turning out t huge and momentous in the

when God gets hold of them in omebody's hands and begins to use them.

Advent and Christmas

On Advent Sunday one doesn't hink primarily of conditions in the world; one thinks primarily of a world conditioned by the coming f a Galilean Carpenter.

Recall the first few chapters of Matthew and Luke. They are a medley of trivialities that marked God's coming into human life: Back n the shadows there are dreams. There is a jealous king. Three men who journey from the East. On the ills are angels. In the foreground, village inn. You catch sight of a usy, red-faced landlord. You hear door banged. A light flickers along ose to the ground toward a stable. woman, an empty stall, the cry an infant; the stirring of cattle, ed shepherds in the field dozing ar a fire, then suddenly stumbling way through the dark to the little wn.

Whoever on earth would have ade such a tale as that to tell to e Romans and Greeks? Mark left out because he was sure it would no good! And many an artist ce, feeling something of the in- ngruity of it all, has put damask r it, and gold, and done it up stone and marble and spread a llow radiance around everything. at's what we want to do for God lress him up in our own spangles, on him a little of the tinsel t we like so well.

And he wants to do *this* for *us*: he wants to take the bare, rude homespun of our life in his hands and touch it with the glory that belongs to it even at its barest and rudest—belongs to it for all the dust that's on it and the way it's shoved around.

Peace of Soul

I am always a bit wary of the people who tell you themselves they are "doing too much." Usually, in such cases, it's just the balance that's gone; and it's gone not because there are too many tasks but because there is too little power! One is constantly being amazed at the number of things a great soul can manage easily, while all the wee ones round about complain and chafe if you give them one-tenth as much to do! Peace comes when your power rises level to your tasks.

Peace enters the soul when you and I learn to harness these energies which are inconceivably greater than our own and, leaving what we *can* do, begin to take on what we *cannot*, in the presence and in the power of God.

If it's waiting that's called for, all right; we shall wait with him. If it's failure we're facing, very well; we'll not sneak away from it. We'll face it by the grace of God until it comes out where he wills it to come out.

That's how peace enters the soul. *It's the balance between great tasks and great powers.* It's the peace of Christmas. It's the peace of God.

BOOKS

News and Previews

LIKELY to top all other religious books of the season is John Bright's ***The Kingdom of God,*** which won the $7500 Abingdon-Cokesbury Award Contest. The judges—Sherrill, Buttrick, Garrison, Luccock, Van Dusen, Harmon—spoke of its "genuine originality." Saying there is "nothing like it in English," they found it "notable for its broad sweep of history and penetrating study of the Bible as two acts of a single drama." ($3.75.)

Two other fall books from Abingdon-Cokesbury look promising. One is ***They Built for Eternity,*** by Gustav-Adolf Gedat, translated by Roland Bainton. This is a panoramic view—in graphic prose and full-page photographs—of ancient civilizations. What happened to the once-proud cultures and the men who built "for eternity"? Makes you ask: "What about us? Does anything endure?" ($5.00.)

The other is ***Psychology of Pastoral Care,*** by Paul E. Johnson. The editor of the magazine *Pastoral Psychology* calls it "the most comprehensive attempt so far at integration of dynamic psychology into the theory and practice of the entire range of pastoral care and the minister's work." ($4.75.)

A recent Harper book can bri you up to date on "existentialis This is ***Existentialism and the M ern Predicament,*** by F. H. Hei mann, which traces the moveme to its sources, interprets its cha pions, and weighs its significa for today. ($3.50.)

Of special interest to chapl is Doubleday's ***Living with a Di ability,*** by Howard Rusk and gene Taylor. Designed for war erans and civilians whose m ments have been circumscribed accident or illness, it describes vices, equipment, and techniq the layout of a home for a disa person; and ways of making easier for the family. Over photographs and drawings.

On October 8 Double launched its "Mainstream of Ar ca Series" (planned for 15 volu with ***The Age of the Moguls*** Stewart H. Holbrook. Actually ume XIII, this first book re-cr the days when America's great tunes were built. Writing of derbilt, Rockefeller, Gould, and rest, Mr. Holbrook says: "I use neither gilt nor whitewash. tar. . . ." ($5.00.)

Macmillan's ***Something to S On,*** by L. L. Dunnington, is ge

enthusiastic reviews. The *Michigan Christian Advocate* says: "*Something to Stand On* is something to shout about." Albert C. Knudson, before his death, said: "Affirms the fundamentals of the Christian faith with vigor . . . and translates them into vivid experience." ($2.50.)

Westminster is publishing a new translation of Nygren's ***Agape and Eros.*** This modern classic on the Christian doctrine of love will now be available in one volume by a single translator. (Probably $7.00.)

Hans Cloos, one of the great geologists of the 20th century, has written an autobiography which might well have been called *The Earth Around Us.* Its actual title is ***Conversation with the Earth.*** (Knopf, $5.75.)

From the same publisher comes Gordon Dean's ***Report on the Atom*** ($3.50), also Sally Carrighar's ***Icebound Summer***—of special interest to chaplains in the Arctic.

Book Reviews

The Bridges at Toko-ri

by James A. Michener

(Reviewed by Chaplain Robert Johnston Plumb)

This is not just another novel about the war in Korea but a graphic picture of the heroism of the American men who flew from carriers to destroy military targets hidden among the tortured ridges of that tragic country. "Where did we get such men?" is the question asked by the admiral on the final page of the book.

Such men as Beer Barrel, the carrier's signal officer who "could reach out with his great hands and bring them safely home the way falconers used to bring back birds they loved"; Mike Forney, who always wore a green opera hat when he took his helicopter on rescue missions so that downed pilots would recognize him and relax; Harry Brubaker, a reserve called back against his will, "alone in a spot he had never intended to defend in a war he had not understood"; Cag, commander of the air group, willing to sacrifice his fitness report for the sake of truth; and the admiral, who understood the meaning of war and of Korea as few men do.

It is also a beautifully written book filled with passages of prose that becomes poetry, such as the following description from a jet bomber:

> Dead ahead they lay, bold and blunt and ugly. Tortured and convoluted, they twisted up at the two fleeting jets, the terrible mountains of Korea. They were the mountains of pain, the hills of death. They were the scars of the world's violent birth, the aftermath of upheavals and storms. There was no sense to them and they ran in crazy directions. Their crests formed no significant pattern, their valleys led nowhere, and running through them there were no discernible watersheds or spacious plains. Hidden among

them, somewhere to the west, cowered the bridges of Toko-ri, gun rimmed and waiting.

A better understanding of our times can be gained by the reading of this short novel than by reading many books of the nonfiction variety. Yet this isn't a novel. This isn't fiction. It is truth, and it is a "must" for everybody.

New York, Random House, 1953. 146 pp. $2.50.

The Gospels

Translated by J. B. PHILLIPS

(Reviewed by Graham G. Lacy)

The publisher's "blurb" tells us that more than a hundred thousand readers have rejoiced in the discovery of the now world-famous *Letters to Young Churches*. As many shall certainly rejoice in the discovery of *The Gospels*, translated into modern English by the same author.

What C. S. Lewis said about the first translation by Phillips applies here as well:

> We ought . . . to welcome all new translations (when they are made by sound scholars), and most certainly those who are approaching the Bible for the first time will be wise not to begin with the Authorized Version. . . . It would have saved me a great deal of labour if this book had come into my hands when I first seriously began to try to discover what Christianity was.

To those who feel that the real beauty and sublimity of the New Testament is not concerned with a word-by-word sanctity but want to know understandably the thought of the author and, if possible, to recapture something of the style of the original work, I commend this new translation.

In the Preface the translator argues that since the Gospels were written in *koine*, or colloquial Greek, and since "the majesty and dignified simplicity of the Authorized Version, however lovely in themselves, are no more a part of the original message than the scarlet and blue and gold illumination on a medieval manuscript," and since centuries of meticulous and doctrinal study of the text have tempted us to extract subtle meanings where no subtlety was intended,

> the best method to adopt in making a fair translation of the Gospel record would appear to be:
>
> (1) To "forget" completely the majesty and beauty of the Authorized Version.
>
> (2) To translate the Greek text as one would translate any other document from a foreign language, with the same conscientiousness but also with the same freedom in conveying, as far as possible, the meaning and style of the original writer.

The following version is a modest attempt to translate the Gospels on these lines.

Undoubtedly there are pitfalls in this method, but one of its virtues

is the achievement of a direct, conversational tone. For example, compare the beginning of Luke in Phillips' translation with the same passage in the Revised Standard Version:

R.S.V.: Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us. . . .

Phillips:

DEAR THEOPHILUS,

Since many people have already written an account of the events which have happened among us. . . .

And compare Luke 1:5 in the two translations:

R.S.V.: In the days of Herod, king of Judea, there was a priest named Zechariah, of the division of Abijah; and he had a wife of the daughters of Aaron, and her name was Elizabeth.

Phillips: The story begins, in the days when Herod was King of Judea, with a priest called Zacharias (who belonged to the Abijah section of the priesthood), whose wife, Elisabeth, was like him, a descendant of Aaron.

Or see the vigor in statements like this: "The disciples were *staggered* at these words" (Mark 10:24).

I can hear some GI saying to his chaplain, "This is my language!"

For all the vitality and freshness, however, I feel that the method employed here has at least one defect. Unlike the Epistles, the Gospels were not the outpourings of the thoughts of their authors alone. They were based on earlier records and on oral tradition already shaped and polished by the catechetical teaching of the early church. Both artistry (if not in the handling of Greek, at least in the molding of memories and the symbolic weighting of words)—both artistry and doctrine are present in the Gospels; and no modern translation is faithful if it obscures that fact. I think the defect of Phillips' method appears if we turn to John 1:1.

R.S.V.: In the beginning was the Word, and the Word was with God, and the Word was God.

Phillips: At the beginning God expressed Himself. That Personal Expression was with God and was God.

"Expressed Himself" and "Personal Expression" are fresh enough, to be sure; but for that very reason they keep none of the echoes that were already heard by the original readers. "Word," or *logos,* had already acquired rich meaning through the Old Testament, as well as through Philo and Greek philosophy. This is not a question of "reading back" into John some later doctrine but of John's projecting old doctrine into a new context.

Mr. Phillips has provided a valuable historical and literary appraisal as a preface to each Gospel, a list of books recommended for further study, and a brief Appendix. The arrangement is excellent,

with readable type, good paragraphing, and the minimum of verse numbering. Striking section headings provide important clues to meaning.

New York, The Macmillan Co., 1953. 243 pp. $2.75.

Religion as Salvation

by Harris Franklin Rall

(Reviewed by Chaplain Robert Johnston Plumb)

In his Preface the author states that the idea of religion as salvation has been neglected in the past but that now, because of man's growing awareness of the power of evil and the need for help, this central theme of Christianity should be given greater emphasis. That is the purpose of this book, which is divided into three unequal parts: "Man," "Sin," and "Salvation"—"Salvation" taking up two thirds of the book.

When it comes to a definition of salvation, Dr. Rall writes:

> This is salvation, God's gift of life: life at its fullest and highest, life of body and spirit, life individual and inner, life in its social aspects, life consummated in another world. Salvation is life.

One of the most interesting and practical chapters in the book is the one entitled "The Ways of Help." The author very truly points out that any real salvation must be a continuing one. It is not enough to hold up the ideal and bid men to follow the way; they must be shown how to find this help of God, how to receive the abundant life they are to live. Dr. Rall writes:

> In the main, Protestant theology has concerned itself here with general principles. Roman Catholicism, with its doctrine of church and priesthood of penance and sacraments, has been more specific. Neglect here may be the reason why our churches, commonly correct in doctrine, right in ethical ideals, and with effective organization, are so often lacking in depth of religious life which should distinguish those who have found the Christian way.

In order to correct this need, the author does not advocate sacramentarianism but suggests such helps as prayer, worship, the Bible, and the sacraments interpreted from an evangelical point of view.

A comprehensive summary of Christian doctrine by a mature scholar whose insights and emphases are penetrating and well chosen, this book brings contemporary theology into focus.

New York and Nashville, Abingdon-Cokesbury Press, 1953. 254 pp. $3.00.

African Heritage

by Emory Ross

(Reviewed by Joseph C. Dana)

Most mission books tell of the trials and tribulations, the successes and failures, of individual missionaries or missions. This one is different. Out of a background

forty years' intimate acquaintance with Africa this Disciples of Christ minister, who is now head of the African Committee of the National Council of Churches, deals frankly with the mistakes and opportunities of the whole missionary enterprise as it applies to Africa. In six chapters he deals with the impact of the past, the need of the present, and the strategy for the future in such fields as human rights, education, the rivalry with communism, and the African church.

It is interesting to note that the problems which missions must face in Africa today result more from the brilliant *successes* of the past than from *mistakes*. Protestant missions have brought Africa to the stage of adolescence, and now the circumstances of our day make us afraid to let it grow up. The strategy of tomorrow must not be a reluctant *allowing* the African church to mature and thus grow away from us; it must rather be a conscious effort to *help* it in every way to build a future of its own.

Readers of all kinds will find this little book an intriguing change and a valuable guide in thinking about Africa.

New York, Friendship Press, 1952. $1.50.

How to Believe

by Ralph W. Sockman

(Reviewed by Earl F. Adams)

This is not a book of sermons, although it is rich in homiletical material; neither is it a theological textbook, although it deals with problems in the field of theology and doctrine.

Great preaching must be founded on honest conviction and sincere belief. In this volume one of America's greatest preachers reveals much about his own religious faith. It is written for those who are confused and puzzled by various aspects of basic Christian doctrine.

The general outline of the book follows the Apostles' Creed, with a chapter devoted to each of the basic affirmations included therein. The general format is that of questions and answers, and the interpretation of each affirmation in the Apostles' Creed is so broad that the list of questions covers almost every area of Christian belief.

In fact, it might be said that the chief weakness of this book is that it almost attempts the impossible. The answers given to the questions are exceedingly helpful, but they are not always adequate. That is inevitable, as it would be utterly impossible to cover so broad a field in one volume if the author attempted to deal adequately with every question raised.

Preachers will find this book stimulating and filled with helpful illustrations and source material. Theologians will probably feel that the book is entirely too superficial, as the approach is homiletical rather than historical and doctrinal. The average person in quest of a better understanding of the great affirma-

tions of Christian faith will find the book very rewarding.

This book is obviously and frankly a composite volume. Each chapter has a general introductory statement followed by explicit answers to specific questions. The general material which comprises the introduction of each chapter is drawn from three different lecture series, given by Dr. Sockman at Duke University, Ohio Wesleyan University, and Emory University during the past three years.

Also, in his introductory statement Dr. Sockman points out that the book reflects to a large degree the accumulation of his broadcasting experiences through the last twenty-five years. "The two million and more letters received during the quarter of a century have revealed the concerns and perplexities of human souls across the continent. It is these I have had in mind, especially in the supplemental questions attached."

A further quotation from the Foreword sums up the intent of the author: "Churchmen have learned it [the creed] by heart, but have they taken it to heart?"

This present reviewer is not particularly intrigued by the title of the book. Just why he feels that way is difficult to explain unless it is a feeling that in the realm of belief the problem is more a matter of "what," "why," and "wherefore," than it is a matter of "how." It should also be added that the present reviewer has long been an ardent devotee of Dr. Sockman and commends this latest book most heartily.

New York, Doubleday & Co., 1953. 224 pp. $2.50.

Where'er the Sun

by SAMUEL H. MOFFETT

(Reviewed by Joseph C. Dana)

Because he was born in North Korea of missionary parents and grew up on a mission field, the author has a better appreciation of the growing up of Christian missions than most. In this book Mr. Moffett lays before us a panorama of the world-wide Christian missionary enterprise that has been rapidly growing up and that now on the world stage as young adult demands its right to live its own life and carry its full share of the mission of the church. To some churchmen this demand has seemed to cry the upstart; but wiser men have welcomed it as the willingness of a grown son to lift his end of the load.

While going around the world in this short book to see the younger churches ready to emerge on the world scene, you catch a new perspective of the Christian church. No longer do the lines of concern and support run in only one direction—from England and the United States to "mission fields." Enough cross lines are added to make a picture of the church as "one great fellowship of love throughout the whole wide earth." The distinction of "home" and "foreign" missions

vanishes, and in its place there rises in every land a consciousness of the church's call to mission and unity.

The American church will read this book with some qualms; for it will see its paternalistic prerogatives slipping away. But as it reads, it will become very proud to be an important member of such a wonderful family.

New York, Friendship Press, 1953. 121 pp. $2.00.

Treasury of the Christian World

edited by A. Gordon Nasby

(Reviewed by Joseph C. Dana)

Every craftsman needs good basic tools. He needs materials with which to work. But every worker in a basement shop knows that a box of odds and ends—beautiful pieces of wood, scraps of polished metal, all sorts of things put away "because I might use them some day"—is invaluable. Often he finds in it just the piece which adds the touch of beauty or strength to the article he is making. In this book a famous Lutheran pastor in America has opened his treasure chest of odds and ends culled over a period of eleven years from the English magazines *Christian World Pulpit* and *Christian World*. He has taken these ideas, which he put away to be used some day in his own preaching, and ordered, indexed, and labeled them.

The preacher who tries to be a craftsman in "dividing the word" will recognize that this book is not a basic tool nor the fundamental material with which he is to work. It cannot replace his Bible or commentaries. It is a box containing 1041 carefully selected odds and ends of ideas. To call them "odds and ends" is not to belittle them; for he will often find here just the turn of phrase, sensitive idea, or touch of beauty that will raise his sermon above the mediocre. The wise preacher will turn to it again and again, and find in it much of the wisdom the world always needs.

New York, Harper & Bros., 1952. 397 pp. $4.95.

Lost Shepherd

by Agnes Sanford

(Reviewed by Ethel B. Miller)

Any chaplain who began his ministry in the precarious state of bachelorhood will appreciate this simple but inspiring story by Agnes Sanford.

Mrs. Sanford, herself a minister's wife and author of other religious books, brings to the reader a young minister, Paul Forrester, beset by the familiar problems of would-be advisers, money-conscious vestrymen, matrimonially inclined maidens, and an insistent demand for popular preaching.

With a determination and self-assurance peculiar to most young ministers, Forrester skillfully handles the parish of All Saints' Church—until his spiritual placidity is disturbed by the sincere convictions and meaningful prayer life of Burnett McNeil, an attractive art

instructor who has been the object of disapproval and suspicion by most of the townspeople, including Paul himself.

One cannot help but feel, as the characters and plot develop, the author's own sincere belief in God's infinite healing power and the ability of man to obtain this power through a living faith.

Chaplains should find the story reminiscent of their own early ministry and spiritual development.

Philadelphia, J. B. Lippincott Co., 1953. 316 pp. $3.00.

Book Notes

by F. R. CREEGER

Who?

edited by MAE HURLEY ASHWORTH

This magazine type of book, successor to *Now* and *How*, contains stories and articles about Mexicans, Puerto Ricans, and other Spanish-speaking peoples living in the United States. It is well illustrated by sketches and photographs. It can be used with equal effectiveness for either individual reading or group discussion.

New York, Friendship Press, 1953. 80 pp. 50¢.

Great Is the Company

by VIOLET WOOD

Great Is the Company was first written in 1947. It was made up of a series of biographical sketches of men and women who have recorded the Word of God, who have kept it alive and have passed it on to the present time. So great was the popularity of this book that now in 1953 there appears a second edition which includes an account of the Revised Standard Version of the Bible. The title of that chapter is "The Newest—or the Oldest—Bible." Newest, that is, in point of time; oldest in "reaching deeper into time and the heart of ancient man."

New York, Friendship Press, 1953. 167 pp. Cloth, $2.50; paper, $1.25.

That the World May Know

by CHARLES W. RANSON

"The Church exists that the world may know Jesus Christ"—such is the central theme of this book by Dr. Ranson. It was written on the request of the Joint Committee on Missionary Education of the National Council of Churches to be used as a basic study book on the program theme of the year—"The Life and Task of the Church Around the World."

This dramatic account of the mission of the church unfolds in three acts, each of which is played against a backdrop of a world characterized by perplexity, frustration and confusion.

The first act depicts the contemporary church, working throughout a confused world and proving again that it can be "perplexed, but not in despair."

The second act is a series of flash backs that give historical per-

spective to this drama. Always the setting is the world, which then again was a perplexed and divided one, and into which went a "matchless flow of personal service and devotion."

The third act is laid in the future. Again the backdrop is the world, for the church is made to be "in" the world. That backdrop is still perplexity amid the ongoing events of time. Here the church must fulfill its high calling—that the world may know—by a dedicated vision and venture in new and untried ways.

New York, Friendship Press, 1953. 159 pp. Cloth, $2.00; paper, $1.25.

Report from Christian Europe

by STEWART W. HERMAN

The titles that authors give to their books often reveal the inner purposes they had in writing the books. Take this one as a case in point: It is written "to describe the status of the Christian churches in Europe today and the issues that they face." Why then did not the author entitle his book "Report from Christian Churches in Europe"?

Dr. Herman gives answer to this in the first chapter when, after quoting statistics on physical damage to church buildings, etc. (and that is real damage), he says, "Church leaders are not unduly depressed by the fact that much of what is destroyed cannot possibly be restored." War's destruction is a lesser evil than human sin.

From then on to the end of this penetrating book he points out in case after case how the Christian leaders, convinced that Christianity is indestructible, are working unceasingly to create a sense of Christian "Community" where religion becomes part of the daily life—in market place, in factories, in professions, in homes—wherever people live and work. *Europe* has become Europe's most important mission field.

There are five chapters devoted to five major issues confronting European churches: (1) Christian faith and social order, (2) state-church relations, (3) the significance of Roman Catholicism, (4) Christianity and communism, (5) and the struggle for peace.

Dr. Herman makes the readers of his book see that Christian Europe is not alone in facing these issues. These are common problems for all Christians. The book closes thus: "The state of the Christian church in Europe is the business of Christians all over the world."

New York, Friendship Press, 1953. 212 pp. $2.50.

NEWS BRIEFS

GENERAL

Church membership in the United States last year reached the all-time high of 92,277,129, according to information tabulated for the 1953 *Yearbook of American Churches.*

The new figures indicate that 59 per cent of the American population belong to religious bodies. In 1940 only 50 per cent belonged.

They indicate also a gain of 3,604,124 church members over the previous year and an unprecedented growth rate of 4.1 per cent—outstripping the population increase two and a half times.

A recent study of the salaries of Protestant ministers by the research staff of the National Council of Churches revealed that clergymen not only had been unable to keep up with the skyrocketing cost of living but, in terms of purchasing power, were nearly 13 per cent worse off in 1951 than twelve years before.

During the same period, in terms of 1939 dollars, incomes of persons in manufacturing had increased 42 per cent and of employees in service trades 33 per cent.

The 1953 Refugee Relief Act allows entry into the United States during the next three years of 214,000 persons, primarily refugees and escapees from behind the Iron Curtain. Under the new law's provisions, the Protestant and Orthodox churches of America, acting through Church World Service, expect to help resettle in this country 100,000 people now homeless in Europe and Asia.

Out of more than 18,000 Protestant missionaries serving overseas during 1952, nearly half were in Africa, Latin America and the West Indies. Almost a third were in East Asia—India, Pakistan, and Ceylon.

Before 1949, when China closed the door to foreign missionaries, one fourth of America's missionaries regularly went to China; but by 1952 the figure had declined to 4 per cent, stationed in Hong Kong and Formosa.

A Spiritual Life Conference of unusual significance, sponsored by the Office Chief of Air Force Chaplains, was held Sept. 1-5 at Ridgecrest Baptist Assembly, Ridgecrest, N.C. More than 800 airmen, noncommissioned officers, commissioned officers, dependents, and WAF's attended the five-day session. The members of the conference lived, played, studied, and worshiped together on a complete nonsegregated basis.

Leaders of the seminars for the conference were Clarence W. Cranford, pastor of Calvary Baptist Church, Washington, D.C.; Louis H. Evans, minister-at-large for the Presbyterian Church (U.S.A.); John O. Nelson, professor at Yale Divinity School; and Marion J. Creeger, director of the General Commission on Chaplains.

A special offering for Korean rehabilitation was taken on World-wide Communion Sunday by the Presbyterian Church (U.S.A.) for emergency repair of some 300 Korean churches and 18 other Christian institutions, including high schools, colleges, hospitals, and Bible institutes.

Nearly a thousand religious and agricultural leaders met in St. Paul, Minn., Oct. 27-29 for the tenth annual National Convocation on the Church in Town and Country.

At World Community Day services on Nov. 6, church women across the country dedicated thousands of cartons of pillow cases, sheets, blankets, quilts, wash cloths and towels, curtains, drapes, and tablecloths destined for Korea, Germany, Trieste, Greece, India, Pakistan, the Near East, and Hong Kong.

The 17th General Council of the World Presbyterian Alliance will meet in Princeton, N.J., July 27–Aug. 5, 1954.

The last meeting of the Council was held in Geneva in 1948.

A world tour designed to give American church members an opportunity to follow their dollars into the mission

Surrounded by the Navy chaplains attending the Annual Chaplains Spiritual Retreat at Camp Lejeune, N.C., are the two ministers who led the retreat: Rev. Ralph A. Herring (civilian clothes, left) and Rev. Milton B. Faust (civilian clothes, right). The chaplains are (left to right) E. W. Glass, C. W. Crumb, W. R. Griswold, P. A. Johnson, W. A. Wiggins, R. H. Trower, M. W. Graham, Billy Wolfe, Abbot Peterson, William Hearn, W. L. Saunders, F. W. Kempson, S. R. Hardman, S. M. Reynolds.

U.S. Marine Corps Photograph

fields has been announced by the Board of Foreign Missions of the Presbyterian Church (U.S.A.).

Using Pan American World Airways and costing $3390, the tour will leave from San Francisco on Mar. 1 for Hawaii and visit 14 countries in 59 days.

The World Council of Churches' second quadrennial assembly will meet in Evanston, Illinois, Aug. 15-31, 1954.

Leonardo da Vinci's "The Last Supper" has been restored by Italy's Professor Mauro Pelliccioli. Lost details are revealed which include Jesus' dress and the table with its plates, food, wines, and glasses. The Apostle Philip, who had been barely visible, is now clearly shown.

Navy Chaplain Kenneth D. Killin visits the orphaned sick and crippled children at Severance Hospital in Korea. His wife (Irene) and sons (Robert, 9, and Thomas, 7) live at 3260 NE. 75th St., Portland, Ore. He is the son of Mrs. A. W. Killin, 221 S. McKinley St., Muncie, Ind. Chaplain Killin has now returned to the United States.

U.S. Marine Corps Photograph

"Frymere," former home of th grandson of James Fenimore Coop of Cooperstown, N.Y., has been giv to the Board of Pensions of the Pre byterian Church (U.S.A.) by D Lynn Fenimore Cooper, great-gran son of the famous author, as a hom for 20 retired Presbyterian ministe missionaries, and their wives widows.

Plans are afoot in Texas to ere the tallest image of Christ in t world. A 100-foot statue in Corp Christi Bay is the objective of Chri Monument Sponsors, Inc., a no profit citizens' organization.

Samuel Frech, its temporary cha man, points out that comparable st ues are the 98-foot Christus atop C covado Mountain overlooking Rio Janeiro, Brazil; the 26-foot Christ the Andes in the mountain pass b tween Argentina and Chile; and t 42-foot El Christo Rey on the U. Mexican border near El Paso, Tex.

The American Bible Society is pu lishing an illustrated edition of t Gospel of John in Hankul Korean first printing, 332,000 copies. (T Society has already supplied 515,2 copies of the Illustrated Book of t Acts in Hankul Korean.)

The Chicago Bible Society recen purchased a five-story building, whi will provide space for a chapel, reading room, displays of rare Bibl and a "Gutenberg workshop."

Yanks of the Second Marine Di sion established a home in Korea a hundred kids and set up a $50,0 trust fund to support it after they gone.

Men of the First Marine Air Wing, in addition to creating an orphanage and clinic, collected fifty tons of clothing from home, which they distributed to over 2000 youngsters.

✓ ✓

"The Shame of Sunday Morning" (*Redbook*, Aug. 1953), is attracting widespread comment. Its author, Howard Whitman, known for his book *A Reporter in Search of God*, concludes: "We Americans have fought race discrimination in sports, in labor unions, in education—and have scored great victories. But one place where we can't seem to get the idea of human brotherhood across is, ironically, in church."

FOREIGN

To relieve Japanese flood sufferers, Church World Service, with the help of American Airlines and Pan American Airways, flew a million vitamin capsules, 100,000 pounds of powdered skim milk, 30,000 pounds of powdered whole milk, 50,000 pounds of clothing, and $9000 cash, according to early reports from this agency.

✓ ✓

Initial relief (through Church World Service) to victims of the Greek earthquakes included 84,000 pounds of clothing and bedding; 450,000 pounds of U.S. surplus dried milk; 3000 family food parcels; a carload each of flour, lard, and rice; and a cash grant of $5000.

✓ ✓

CROP—the Christian Rural Overseas Program—reports that every new day finds 55,000 more mouths to feed than the day before. This means an annual world population growth of about 20 million people. The report further shows that the annual excess of births over deaths in Latin America is 1.5 million. The same holds true of Japan alone. The relief agency—food-aid wing of the National Council of Churches' department of Church World Service—cites phenomenal population increases in India, Pakistan, and Southeast Asia as causing an ever-increasing problem in combatting starvation conditions.

U.S. Navy Photograph

The sergeant and his "ward" may speak different languages, but their smiles translate an affection mutually shared. Kneeling behind his young lady friend—known to GI's as "Miss Rhee"—is U.S. Marine staff sergeant Melvin J. Mead, of Alhambra, Calif. Scene is on an island in Korea.

✓ ✓

In the Principality of Liechtenstein, Protestant services are held the first Sunday of each month in the monastery of Schaan. An estimated 900 Protestants now live in the Principality.

Portable public libraries for the villages of India—a project promoted by Dr. Frank Laubach, famed literacy expert—came a step closer to reality when United Church Women, a general department of the National Council of Churches, decided to back the project.

The libraries, costing only $25 each, would consist of 40 to 60 small, simply written books, a pest-and-damp-proof case, and an oil lamp.

EDUCATION

More than 33,000 foreign students studied in the United States during the 1952-53 academic year. More students came from Canada, China, and Germany than from any other countries. Other nations which sent more than 1000 students were India, Japan, Colombia, Mexico, and the Philippines.

New York, California, Illinois, Pennsylvania, and Washington led in the number of foreign students enrolled in their colleges and universities.

Forty young Christians from 14 different countries arrived in the United States this fall under the auspices of the National Council's Ecumenical Scholarship Exchange program for a year's study in 29 theological seminaries and graduate schools of religion.

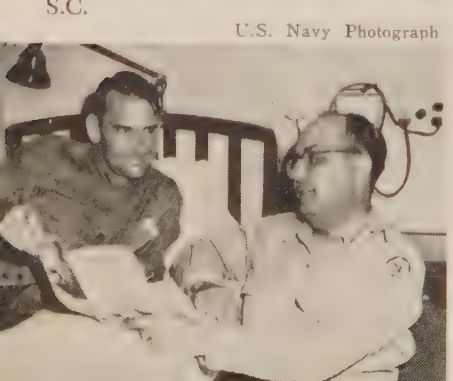
The largest single national group is 19, including two young women from Germany.

U.S. Army Photograph

A retired Navy chaplain, Captain Charles V. Ellis (left), is visited by a former shipmate, Navy Chaplain William A. Wiggins, who was an enlisted man in the *USS Memphis* in 1916, when Chaplain Ellis was the ship's chaplain.

Chaplain Thomas V. Sigler has a bedside chat with patient Sfc Clarence B. Pettit, whose wife, Mrs. Mary Pettit, lives at 618 Erwin Ave., Spartanburg, S.C.

U.S. Navy Photograph



PERSONALITIES

Raymond I. Lindquist has been called to the First Presbyterian Church of Hollywood, Calif., succeeding **Louis H. Evans**, who is now minister-at-large with the Board of National Missions of the Presbyterian Church (U.S.A.).

Retreats for Protestant chaplains in the Far East were conducted during August by **James A. Pike**, dean of the Cathedral of St. John the Divine, New York, and during November by **Fred C. Corson**, bishop of the Methodist Church.

Methodist Bishop **Francis J. McConnell** died on his 82nd birthday, Aug. 18, at Lucasville, Ohio.

Dean **Clarence Tucker Craig** of Drew Theological Seminary, Methodist minister and New Testament scholar, died Aug. 20 at the age of 58.

Dean Emeritus **Albert C. Knudson** of the Boston University School of Theology died Aug. 28, at the age of 70, at his home in Cambridge.

Willard L. Sperry, noted scholar and minister, has resigned as dean of Harvard Divinity School.

Otto J. Baab, professor of Old Testament at Garrett Biblical Institute, Evanston, has been named acting president of the seminary following the retirement of **Horace G. Smith.**

Edward T. Ramsdell, formerly of Vanderbilt University's School of Religion, has joined the Garrett faculty as professor of systematic theology.

Boston University has announced the appointment of **Howard Thurman** as dean of Marsh Chapel and University preacher.

The new president of Southwestern Baptist Theological Seminary, Fort Worth, Tex., is **J. Howard Williams,** since 1946 executive secretary of the Texas Baptist Convention.

Paul Limbert, formerly president of Springfield College, Mass., is the new general secretary of the World's Alliance of YMCA's, with headquarters in Geneva.

Paul W. Hoon, appointed this fall, is the first Henry Sloane Coffin professor of practical theology at Union Theological Seminary, N.Y.

Sam Adler, of Boston, Mass., is probably the only corporal in the U.S. Army who can give orders to his commanding officer. Sam conducts the Seventh Army Symphony Orchestra. His CO, a captain, plays first cello. The 50-piece orchestra has become the talk of music-loving Germany.

CHAPLAINS

Jack M. Sherley, after nine years as a chaplain (Navy and Veterans Administration), has become a professor-chaplain. This fall he became associate professor at the College of the Bible, Lexington, Ky., where he heads the new department of pastoral counseling. In addition, he serves as Protestant chaplain at the U.S. Public Health Service Hospital at Lexington, where he supervises the clinical training of his students.

The College of the Bible is the

Chaplain John R. Tufft, USNR, with a group of orphans entertained aboard the Navy Hospital Ship *Haven*. The children are in an orphanage sponsored by the Baptist Church in Korea. Chaplain Tufft is a member of the Presbytery of Los Angeles.

U.S. Navy Photograph

U.S. Marine Corps Photograph

The devotion of a chaplain's wife is mirrored in the face of Mrs. Mamie Twitchell as she pins the eagle of captain's rank on the collar of her husband, Chaplain Martell H. Twitchell, USN, at Pearl Harbor. He is force chaplain for Fleet Marine Force Pacific, commanded by Lt. Gen. Franklin A. Hart, left, a native of Eufaula, Ala. The Twitchells are both from Mississippi.

fifth American seminary (and the first among the Disciples of Christ) to incorporate clinical training into the regular curriculum.

Roger E. Makepeace, stationed at Shaftesbury, England, since June 1951, has earned a Ph.D degree from the University of Edinburgh.

Playing on his name, the *Christian Advocate* recently carried an article about his assignment which enables him to "make peace" between servicemen and their British hosts. Through the processing center at Shaftesbury pass all American airmen in Britain.

Howard D. Singer, an Air Fo Chaplain with the Far East as "parish," wrote an article featured the *Saturday Evening Post* (Sept. 1953) entitled "Your Kids Tau Me About Religion."

Richard H. Chase, of Providen R.I., former Army combat chapla has been appointed manager of Ch tian Science Activities for the Arm Services.

One of the Army's most decora chaplains during World War II, M Chase holds the Croix de Gue Legion of Merit, Bronze Star w one cluster, and the European The of Operations Ribbon with seven b tle stars.

The Department of the Army notified each next of kin of the dea of Chaplains **Wayne H. Burdue** 31 July 1951, **Kenneth C. Hys** on 12 December 1950, and **Emil Kapaun** on 6 May 1951. These ch lains had previously been repor "missing in action." Chaplain Hysl death was attributed to injuries a starvation, but for chaplains Bur and Kapaun the cause is unkno All three died while in the hands the enemy.

No further report has been recei regarding Chaplains **Lawrence Brunnert** and **James W. Conn** who are still listed "missing in actio

Reinterment rites at Louisville, K honored **Herman G. Felhoelter,** f Army chaplain to be killed in Korean War.

Chaplain Felhoelter was award posthumously the Purple Heart a the Distinguished Service Cross.

He was also selected as the outstanding Army chaplain for 1950 by the Chaplain Alexander D. Goode Lodge of B'nai B'rith in New York City, and an award of $500 was sent to his mother.

Norris T. Morton, who was formerly senior chaplain at the 5005th Hospital Group at Elmendorf Air Force Base, Alaska, has assumed new duties as staff chaplain at Edwards Air Force Base, Edwards, Calif.

John D. Zimmerman, formerly officer in charge at the Chaplains' School, Newport, was detached for duty as senior chaplain at the Naval Academy.

Abbot Peterson succeeded him at Newport.

Harmon D. Moore has been awarded the Legion of Merit for his work at the Tokyo Chapel Center.

The following chaplains have received the Bronze Star: **Alfred K. Boutwell, Hugh C. Busby, Wilson B. DeChant, John R. Diez, Jr., Henry L. Durand, Daniel W. Fielder, Conran W. Free, Bertram C. Gilbert, William V. Goldie, Raymond E. Gough, Verner H. Hansen, Geoffrey B. Hughes, Emil J. F. Kapusta, Harvey F. Kochner, Herman J. Kregel, James J. McGoohan, James O. Mattox, Lars E. Nelson, Paul M. Petric, Lawson H. Pritchett, Lawrence R. Rast, Dearl D. Richardson, Thomas J. Scanlon, Conor L. Smith, Raymond H. Stephens, and James H. Terry.**

An Oak Leaf Cluster to the Bronze Star has been awarded to **Timothy M. Andrysia, Wilson B. DeChant, Steve P. Gaskins, Jr., Vernon P. Jaeger, Stewart K. Lewis,** and **Charles A. Meek,**

The Commendation Ribbon was was awarded to **Grant W. Collins** and **Mitchell C. Johnson.**

The Silver Star was awarded to **Emil J. F. Kapusta, Lyle W. Robinson, George M. Rumbley,** and **Paul V. Streib.**

Daniel Rooney received the Oak Leaf Cluster to Silver Star. **Gordon E. Hutchins** received the Soldier's Medal. **Thomas E. Waldie** received the Legion of Merit. **Carl P. McNally** received the Purple Heart.

Rear Admiral Edward B. Harp, Jr., Chief of Chaplains, U.S. Navy (left), greets President Eisenhower as he leaves the Marine Corps Air Station Chapel at Quantico after attending Sunday morning services. Chaplain Harp delivered a sermon entitled "The Strategy That NEVER Fails." Chaplain Cyril Best, Air Station chaplain (to the rear of the President), assisted in the service.

U.S. Marine Corps Photograph

AT YOUR SERVICE

- *Materials and services available to chaplains*

Publications

Five new pamphlets of interest to chaplains are: *Breaking Prison, We Belong to God, Life Is Worth Living, In the Hour of Need,* and *Don't You Believe It.* Contact Mr. H. D. Balyeat, Forward Movement Publications, 412 Sycamore Street, Cincinnati 2, Ohio.

The Chiefs of Chaplains endorse a special Armed Forces edition of *Alert* (pocket-size temperance quarterly). Chaplains may secure free sample copies by writing to the International Service Commission of Seventh-Day Adventists, 6840 Eastern Avenue, NW., Washington 12, D.C.

Free pamphlets obtainable at the same address include two recent ones: *Those Ten Commandments* and *The Book of Books.*

Also, a year's subscription to the temperance journal *Listen* is offered free to chaplains. Same address.

Speaking of temperance, the Du Pont Company is providing its employees with copies of a vital little book written by a former alcoholic. This is *The Deeper Thirst* (new title for the 6th rev. ed. of *The Real Way Back*). Order from Wilkin Wier, Publisher, P.O. Box 335-M, Pasadena 17, Calif. Price: 50c a copy. For orders of 50 copies or more, publisher offers a 40% discount but bills you for postage.

The Evangel Magazine (devoted to spreading "a faith that works") [illegible] special introductory offers:

Three successive issues of *The Evangel* plus the pamphlets *Basic Ingredients* and *How to Find God* will be sent for $1.00.

A package containing all [illegible] pamphlets reprinting *Evangel* articles may be secured for 50c.

Another offer is a Book Bundle ($1.00) containing three pocket-size tion books, including *Faith That Works,* with four booklets and [illegible] prints. Order from The Evangel, [illegible] Gramercy Park, New York 10, N.Y.

Literature and tape recordings "featuring music and messages by outstanding Christian radio and television personalities" may be obtained without cost to chaplains by writing to Bruce C. Dodd, Secretary-Treasurer, The Christian Military Men's Committee, Box 888, Akron 9, Ohio.

Television

Amateur producers of TV shows will find helpful two new books published by the National Council of Churches' Broadcasting and Film Commission (297 Fourth Ave., New York 10, N.Y.). "Religious Television Program Ideas" outlines 90 programs which can be produced by volunteers on a limited budget. The other guide book is concerned with production techniques—lighting, construction, etc.

Audio-visual Aids

Film catalogues are a big help when deciding what to rent or buy. *Lifelong Learning* describes some 16 mm educational motion pictures which are available for loan from the Dept. of Visual Instruction, University Exten-

sion, U. of California, Los Angeles.

Another catalogue of 16 mm. films, carefully annotated and classified under the general headings "educational," "religious," and "entertainment," lists both free and rental films. Entitled *Selected Motion Pictures—1952-53*, it is issued annually by Association Films, Inc. (347 Madison Ave., New York, N.Y.)

Chaplains with youth groups will be interested in seven new filmstrips sponsored by the United Christian Youth Movement to help supplement the teaching of youth leaders and to lend continuity to groups with a rapidly changing series of leaders. The filmstrips are: "We Have This Fellowship," an introduction to local church youth fellowships; "Faith of a Guy," about the Christian faith; "Too Big to Tackle," concerned with co-operative church work and specifically how to form a United Christian Youth council; "I Found a New World," a color filmstrip on Christian outreach; "How Wide Is Your Circle?" describing Christian fellowship; "The Measure of a Man," color cartoon on the ideals of Christian citizenship; and "Gallery of Witnesses," on the Christian witness.

Available at denominational publishing houses in sets since Sept. 1. Available singly after Jan. 1, 1954.

Communion Cups

"Clearlyte" Communion cups are advertised as "unbreakable, lightweight, noise free, standard height, and molded to look like glass." $1.25 a dozen from your dealer. $1.00 for trial lot of one dozen sent postpaid. (Sudbury Brass Goods Co., 55 Sudbury St., Boston 14, Mass.)

THEY SAID IT!

So many people call it their bad luck when their wild oats go to seed in their fields.

—Roy L. Smith

A wise man profits by his own experience. A wiser man profits just as much by the experiences of others.

—The Right Hand

Secularism is the practice of the absence of God.

—Karl Morgan Block

There are no uninteresting things; there are only uninterested people.

—Gilbert K. Chesterton

The task of statesmanship is to discover where God Almighty is going during the next fifty years.

—William E. Gladstone

The great genius of communism is that it has always tried to blend thought and action.

—John A. Mackay

One who fears failure limits his activities. Failure is only the opportunity more intelligently to begin again.

—Henry Ford

If you are letting anything defeat you, it is absolutely and solely because you have agreed that it should be so. . . . The moment you make up your mind that nothing can defeat you, that very moment nothing can defeat you.

—Norman Vincent Peale

ALL IN FUN!

A Scotsman once said to another: "Angus, I have always had difficulty understanding what that verse in the Gospel means which says, 'The meek shall inherit the earth.'"

Angus replied: "I did too until I discovered that 'meek' was plural for 'Mac.'"

—*Religion & Health*

A minister, making a call, was sitting in the parlor with his hostess when her small son came running in carrying a dead rat.

"Don't worry, Mother, it's dead. We bashed him and beat him until—" and, noticing the minister for the first time, he added in a lowered voice, "until God called him home."

—*Christian Union Herald*

"B" Lewis, of the Presbyterian (U.S.) Division of Publication, was riding on the train one day when she noticed a fellow passenger in tears.

"Can I help you?" she asked.

"Oh," the woman explained, "my husband died, and I'm taking his body to New Orleans to be cremated. . . . Ten years ago I took my first husband to New Orleans to be cremated. . . . And five years ago I took my second husband to New Orleans to be cremated."

Reporting the incident, "B" complained: "It simply isn't fair! Hex I can't get *one* husband—and th woman has husbands to *burn*!"

Englishman: King William struc my ancestor on the shoulder wit his sword and made him a knigh

American: Well, Sitting Bull h my great-grandfather on the hea with a tomahawk and made him a angel.

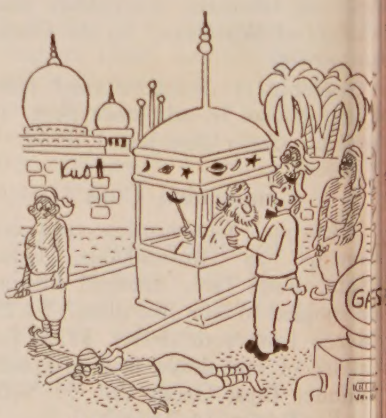
—*Religion & Healt*

In Mary's Christmas drawing, tw of the camels were approaching th inn, over which was pictured huge star. The third camel and i rider were going directly away fro it.

"Why is the third man going in different direction?" her moth asked.

Mary replied: "Oh, he's lookin for a place to park."

—*Quot*



"Your left front is flat, sir."

Announcing a Second Chaplains' Sermon Contest

spaced) to Contest Editor, 122 Maryland Ave. NE., Washington 2, D.C.

Deadline for mailing.—January 15, 1954.

All sermons shall become the property of the General Commission on Chaplains and, if later published, shall be subject to the usual editing • The first-award sermon will be printed in THE CHAPLAIN •

Christmas Greetings!

WARM Christmas greetings from all the staff of the General Commission to all our chaplain friends around the world—and all good wishes for the New Year!

A Christmas Reminder

DON'T forget that we will mail an attractive Christmas gift card to announce your subscription to THE CHAPLAIN for a civilian friend (or relative or institution).

Just send a remittance of $1.25, along with the friend's address, before Dec. 25.